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emphasizes most the training of employees already in the service without seeming to realize sufficiently the greater effectiveness of careful and systematic training of the new employee before he has been put to work. In the last section of the book too much space proportionally is given to the relationship of the welfare and educational departments; and the importance of the educational director in the job analyses, the initiation of the employee into his job, his transfer and his promotion, and the necessity for close co-operation in these matters between the educational and employment departments, might have been brought out more clearly. The material on the co-operation of the department store with the public schools in the training of junior employees and of students who plan later to enter the service of the stores is highly suggestive.

MOLLIE RAY CARROLL

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The Nature of the Relationship between Ethics and Economics. By CLARENCE EDWIN AYRES. Chicago: The University of Chicago Press, 1918. Pp. viii+58.

Economics "represents one phase of the general moral problem. It has special problems of its own—questions of fact about the pecuniary order; but the question of fact, 'What is the nature of the economic organization of society?' draws all its significance from the larger question, 'Wherein ought the existing order to be altered?'"

Dr. Ayres assumes, with the instrumentalists whom he follows, that principles of science are hypothetical propositions facing future contingencies. Applying this view to his problem he concludes that ethics and economics cannot commit themselves to a fixed order of society by rationalizing motives and processes at one time dominant. Economic theory presupposes an institutional organization of society within which claims are adjusted. What is this social organization? Are the legitimate claims of its constituents acknowledged? Admitting a measure of order, where are the *failures* of adjustment? What propositions will cover these failures (exceptions to former "laws") and anticipate future contingencies? A science without a major interest in prevision can have little more than an antiquarian value; practically it defends the strong and established. Similarly ethics, with its metaphysical and deductive bias, until recently has suggested no method of handling specific emergencies.

Sidgwick, Green, Martineau, Smith, Ricardo, Mill—the writers and their books—are quickly dissected to show the dependence of their propositions on the epochs in which they were produced, and the futility of their pretension of finality. The criticism is in agreement with the tenets of the “new school” in ethics and economics, with its liking for anthropology, historical origins, and probing into the springs of behavior.

It is a good piece of monograph-making, lacking the unclearness, anemia, and redundancy which are enough prevalent in doctoral theses in the social sciences to give point to the layman's conviction that little wisdom on human problems issues from the graduate schools of the universities.

E. L. TALBERT

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Applied Eugenics. By PAUL POPONOE and ROSWELL HILL JOHNSON.

New York: The Macmillan Co., 1918. Pp. xii+459. \$2.10.

Our authors say that “eugenics consists of a foundation of biology and a superstructure of sociology.” They assume that the “eugenically superior or desirable person has, to a greater degree than the average, the germinal basis for the following characteristics: to live past maturity, to reproduce adequately, to live happily, and to make contributions to the productivity, happiness, and progress of society.” In accordance with the first statement the authors endeavor to suggest ways in which society may apply the biological principles to the social problems. The first seven chapters are devoted to a demonstration of the second statement. The remaining chapters of the book concern themselves with the application of eugenics to social problems.

The authors discuss both restrictive and what may be called positive eugenics. While they believe that restrictive or negative eugenics are necessary to the protection of society from the inferior germ-plasm, they believe that the endeavor to educate people to a lively concern for the germinal purity of the race is more hopeful. They assume all the way through the book that in social problems inheritance is of primary importance. They assume that under *present* conditions of society “superior” persons will secure superior economic returns for themselves, and thus economic success is the sign of germinal superiority. They also assume that the “superior” persons will not only obtain greater economic success for themselves, but that they will retain the earnings their superiority has won for them. Now it is open to question whether such assumptions are true. Certainly there are classes of people whose